The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXIX.—New Series.—No. 7. SATURDAY, FEBRUARY 17, 1883.

Rs. 6 per annum in advance with Indian postage Rs. 7-10.
SINGLE COPY ANNAS TWO.

INTERNATIONAL BIBLE STUDY.

February 18, 1883.——*Mark* XV. 1-15.

For comment, see last *Guardian*.

February 25, 1883.——*Mark* XV. 16-26.

"And the soldiers led him away into the hall called Pretorium, and they call together the whole band." When the Romans took over the government, they installed their Governor in the palace previously occupied by the Jewish sovereigns, the Herods. The back of Jesus was bleeding from the stripes laid upon him, and a couch to lie upon would have been fittest. To what a degree of physical weakness he was reduced was made evident a little after, when they were leading him forth, and he staggered under the weight of the cross. In this extreme of weakness he was compassed about by a herd of brutal soldiers to be made sport of by them. One is reminded of the blind and aged Samson, brought forth from his prison to make sport for the Philistines, and who siezed the opportunity of bringing down the building upon his enemies. Jesus consented to become the sport of these soldiers, proposing not to bring down judgment upon them but to die for their salvation. These men were told that Jesus of Nazareth had set himself up as the sovereign of the country, and it appeared to them most absurd that he should fancy he could ever become their Cæsar. They put on him a purple robe, the cast off garment of Herod it might be. They platted a crown of thorns and put it upon his head and put a reed into his hand to represent a sceptre, and bowed the knee before him, saying, Hail, King of the Jews, while some of them, in mockery of his claim to be the Son of God, worshipped him. Then getting annoyed because of his imperturbable serenity, they took the stick and struck him on the head, and some, as we learn from the prophecies of Isaiah, seized him by the beard and pulled it with violence, bringing away the hairs. Such was the honour that Jesus received from men. He came into the world, and the world was made by him, and the world knew him not. The truth of God was incarnate in him and men showed how they were disposed towards it. Many are very much offended at the suggestion that they love darkness better than light; but the treatment that Jesus received from men settles the matter forever. Some one may say, I detest and condemn the actions of these wicked men. But what means this dust upon your Bible, you who open the daily newspaper so eagerly every morning. Is it evident that you are on the Lord's side? Does the world recognize it?

They at length prepare to lead him forth to be crucified. Taking off the mock royal robe, they put his own clothes upon him again, and put upon him the transverse beam of the cross, and so lead him forth. Let us ever keep in mind that Christ, even in these extraordinary circumstances, is our example. The question of questions is how shall we treat the evil that is in the world, how conduct ourselves when evil-entreated? Jesus shows us. We are to protest against evil, show its true character, do our utmost to undeceive men with regard to it, and when it comes against us, we are to suffer, committing ourselves to him that judgeth righteously. See i Peter chs. ii, iii, iv.

"And they compel one Simon, a Cyrenian, who passed by coming out of the country, the Father of Alexander and Rufus, to bear his cross." 21. It was too heavy for him in his weakness. He had eaten nothing since the previous day, and had gone through the harrowing scenes of Gethsemane, had been dragged from place to place, been scourged and mocked and in every way maltreated, and it is no wonder that his strength gave out. The evangelist takes for granted that his readers know who Alexander and Rufus are. They were probably Christians, members of the Church in Jerusalem. This is one of the incidental marks that this Gospel was written not long after the days of Christ; and it is evident that Matthew's Gospel was already in existence, Mark's being an abridgement of it.

"The place of a skull." It was doubtless the place where such executions ordinarily took place, and it is possible that there were skulls lying about There is nothing to show that Calvary was a hill. They offered him the usual potion, wine mingled with myrrh; he declined it not caring to deaden his faculties. The soldiers at the foot of the cross, parted his garments among them, one taking one article and another another; but there was a garment without seam, woven in one piece, by some loving hand; it would not do to cut this in pieces, which would take away all its value and no one was willing that the other should have it, so they agreed to cast lots for the ownership. These soldiers little imagined that what they were so spontaneusly doing had been predicted centuries before. It was the third hour, about the ninth hour of the day, 9 a.m. when they crucified him. Some were a little annoyed because Pilate had caused the superscription, "Jesus of Nazareth, the king of the Jews" to be set up. But their remonstrance was in vain.

WEEKLY REVIEW.

—It is just possible that Prince Napoleon, in posting incendiary placards about Paris, did not expect to accomplish more than keep himself and family before the public as claimants for the imperial throne. These people dread nothing so much as to be forgotten. Now that the first alarm has blown over, the French Government are inclined to condone the affair. So far from expelling the Bonapartes and Orleanists it does not appear that even Prince Napoleon is to be debarred the pleasure of living in Paris. Louis Napoleon was an exile from France when he made his two abortive attempts to overthrow the Government.

—A woman converted in connection with the Salvation army in England, has come forward to acknowledge that she committed a murder about a dozen years ago. She has given herself up to the authorities, and will probably be tried.

—Another great man has passed away. Sir Salar Jung died of Cholera on Thursday evening of last week. He lived and died a Mahomedan, but was sufficiently disenthralled from the narrowing influences of that system to perceive that the best thing for the Nizam's dominions was to be under the protection of the English Government. He saved his country from taking part in the mutiny, though he did not cease to use his influence with the English to obtain for the Nizam the restoration of the Berars. The premiership has virtually been hereditary in his family for several generations, and it is not improbable that his son, who was lately in England, may succeed him.

—There has been a horrible massacre of 81 malcontents in Joonaghur, Guzarat. The Maiyas belonged to a class that had enjoyed certain hereditary rights with which the Government of that Native State was interfering, and the aggrieved parties betook themselves to a hill, to give in this way emphatic expression to their discontent. Here they were attacked by the armed police sent to suppress the movement, and seem to have been shot down in cold blood. Their heads were cut off and were being conveyed in carts to the capital for the delectation of the Rajah, who, however, was induced by the Political Agent to send out and have the ghastly procession arrested.

—We are placing among our selections an article from the *Independent* by Bishop Coxe of the Prot. Episc. Church, on "Coincidences." Our attention has been directed from time to time for years to this subject, and we have long felt that there is something in divine providence that is a basis for such observations as are made in this article. We have noticed that if after a long time we are called to do a particular thing an occasion will immediately arise for a repetition of that thing. If such repetitions occurred exceptionally we would of course account for it without imagining that there was any law back of it. But it is the persistency with which such doubling of unusual events occur that has arrested our attention. This might be illustrated by events recorded in the Bible. Did ever any of our readers notice the repetition of events in our Lord's history? For instance the two miracles of the multiplied loaves; the miraculous draught of fishes, twice; the alabaster box of ointment, twice; the cleans-

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ing of the Temple twice; the parable of the pounds and talents, the voice from heaven &c. &c.

—A CORRESPONDENT asks us to write a good long article, or still better two or three, to prove that the Jews have existed for more than 3.000 years, not availing ourselves of the Bible to prove it. We do not know that any body of ordinary education denies that the Jews have existed for this period. Herodotus, called the father of profane history, was born about 480 years before Christ. A century before that the Jews had been carried captive to Babylon ; in fact, the ten tribes were carried captive B. C. 721. Proof of these events is found in the cuneiform inscriptions lately deciphered. But we have yet to learn that any body doubts these things. A people that numbered some millions 2600 years ago must then have been in existence for some centuries.

—THE Rev. Dr. Murray Mitchell gave on Wednesday last a lecture on the changes witnessed in India since he first came to the country, forty-five years ago. There was a *large attendance of Natives besides many Europeans. It was a very interesting lecture. It is well that we should occasionally be reminded of what we once were, as individuals or as nations. It is good for Englishmen* "to remember the hole of the pit from which they were digged," and it may be well for young India, not a little elated because of her acquirements, to be reminded of the condition of things at the time that British rule began to be established here. Dr. Mitchell spoke of the *vast tracts in Central India that had been desolated by Marathis and Pindaris. In all the Native states Suttee existed to a fearful extent in 1838. With the body of* one Rajpoôt chief 84 women were consumed ; with that of another 95. Then there were the Meriah sacrifices. There had been a great diminution of the caste feeling, especially in Bengal, where, if a Native went to England, he did not thereby lose his position in caste. As regards the remarriage of Hindu widows, a notable change had taken place. In Western India there had been 50 or 60 such remarriages. The Lecturer spoke of child-marriages and of female education, observing that the Parsees had taken the lead in this ; of education among the Mahomedans ; of roads and canals, railroads and telegraphs, of cotton and jute manufactures. The latter part of the Lecture was devoted to the consideration of mission work and the progress of the Gospel in this country.

His heart's desire and prayer for this great land was that it might be united and Christian—one mighty Christian nation : and if not in his time, certainly by and by after these ages of separation from what he deemed the truth, India, this mighty land, would cast herself in sorrow and supplication at the feet of God, and then rise to tell to others of her deep repentance and her new-found joy, and lead the other nations of the East to worship at God's footstool. When this was realized, then at length the East and the West, that have been separated for countless ages, incapable of mutual sympathy, and even, as it would seem, of mutual comprehension, shall meet as brothers, and as brothers offer up at the same footstool the same prayer to the Father that is in Heaven.

Dr. Mitchell left by yesterday's Mail a m. for Europe. He does not bid a final farewell to India or relinquish the expectation of returning.

—THE Rev. Mr. Hodgson of the C. M. S., lately of Jubbulpore, left India yesterday The Society propose to occupy Bagdad and have asked him to go there. He has been suffering from fever of late, and is advised to spend some time at home before returning to the East. On his way home he expects to spend a couple of months in Cairo, studying Arabic.

—Mr. Gervasio Pereira, of the Methodist church in Bombay, Catechist and exhorter, died on the 8th inst. He was a diligent and faithful worker for the Lord, preaching in Tamil, Malayalim and Hindustani. The very large number that attended his funeral, both Europeans and Natives, showed what a place he occupied in the affections of those who knew him.

—IT was stated in Calcutta, at the Decennial Conference, that there were in that city from thirty to forty thousand Natives acquainted with English. There are in Bombay perhaps fifteen thousand. The number is increasing daily. It is not at all difficult to *get open air audiences here when the preaching is in English.* Such meetings are held regularly both here and at Calcutta.

—NATIVE Magistrates in the interior have not hitherto been allowed to try cases in which British-born subjects are accused. Some of these Magistrates consider this a disability that should be done away with. Sir James Stephen in 1872 gave the following opinion :

"In countries situated as most European countries are, it is no doubt desirable that there should be no personal laws ; but in India it is otherwise. Personal, as opposed to territorial, laws prevail here on all sorts of subjects, and their maintenance is claimed with the utmost pertinacity by those who are subject to them. The Muhammadan has his personal law. The Hindu has his personal law. Women, who according to the custom of the country ought not to appear in Court, are excused from appearing in Court. Natives of rank and influence enjoy, in many cases, privileges which stand on precisely the same principle ; and are English people to be told that, whilst it is their duty to respect all these laws scrupulously, they are to claim nothing for themselves ? that whilst the English Courts are to respect, and even to enforce, a variety of laws which are thoroughly repugnant to all the strongest convictions of Englishmen, Englishmen who settle in this country are to surrender privileges to which, rightly or otherwise, they attach the highest possible importance ? I can see no ground or reason for such a contention. I think there is no country in the world, and no race of men in the world, from whom a claim for absolute identity of law for persons of all races and all habits comes with so bad a grace as from the natives of this country, filled as it is with every distinction, which race, caste and religion can create, and passionately tenacious as are its inhabitants of such distinctions."

In reply it may be said that *noblesse oblige*, and that Government should not appoint judges persons whose judgments are likely to be vitiated by personal feeling. As remarked by a contemporary, the opposition to the bestowal of this right is much stronger in Bengal than in Western India.

—THE *New Dispensation* announces that Zoroaster was certainly the oldest of the prophets. Not excepting, we suppose, Enoch who lived before the flood. It is remarkable that the oldest of prophets has the fewest of followers, and they of only one nationality. The number of Zorastrians in the world to day is estimated at 100,000 which is as 1 to 15,000 of the world's population. The fact is that there is no certainty whatever with regard to Zoroaster.

—FOR some time there have been notices in our columns of religious interest at Lahore in connection with the work of the M. E. preachers there. The Rev. G. K. Gilder tells us of the continuance of this interest. "Since my last (he says) thirteen more have come out. Last night (Sunday) the tent was crowded ; 100 or more remained for the after meeting."

NOTICES OF BOOKS AND REPORTS.

"THE Unity of Education, or What shall I study ?" A Lecture by Rev. Ira A. Richards, M. A. Principal Baldwin School, Bangalore. This Lecture treats of a few of the inducements to acquire an education at this time and in this country. The first—not the most important but rather the least worthy—motive for acquiring an education is that a man may be enabled to obtain a livelihood. Though the lowest it is still a worthy motive, and is the one by which most persons are influenced. This world is so ordered that it requires the exertion of a man's faculties to contribute to his welfare and happiness. This idea is well enforced and illustrated. The next inducement is the complacency experienced in knowing. The third is the hope of being able to serve one's country successfully. The *ultimate* end should always be to find out God and to *glorify Him. We here make the following* extract :

Let the youth who has no desire for God start with the lowest motive—that of obtaining his own livelihood. He immediately has to deal with the works of God. He sees the perfect harmony of all things in Nature. He is sure to observe the infinite adaptability of the things of Nature to his own requirements. He finds that every want discovered in himself finds its requisite in some article of Nature perfectly adapted to supply that want. He will at first be *astonished* that every thing is adapted to some end, then after the astonishment will come an inquisitiveness which will insist upon finding out the source of all this harmony and adaptability ; hence following the desires of his own mind he will seek out God,—not the God of terror whom he had feared and dreaded before, but the God of harmony, law, order and beneficence. Then as he proceeds into the second step of his education, that of studying for the satisfaction of his own mind, and of dealing with the minds of others, he will become acquainted with the faculties of mind. He will observe in his own mind and in the minds of his fellow creatures, faculties that tend toward producing harmony, adapting means to ends, and arranging things in groups and relations similar to the relations seen in Nature, though on a very miniature scale ; then reasoning from the miniature to the infinite he will observe that God is the very source of intelligence. Now he is in a condition to seek after the revelation of God. He may find this first in Nature, but finally God's written word will attack him, and in this world he finds the Saviour of the world and appropriates Him as his own Saviour. Thus many a man who otherwise would have been an infidel or a skeptic is led to a practical knowledge of salvation through an education.

AH ! do you wonder that the last hours of the Christian on earth are illuminated by thoughts of the coming glory ?

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The Bombay Guardian.

SATURDAY, FEBRUARY 17, 1883.

THE "HIGHER" CRITICISM.

THE school of critics to which Robertson Smith belongs consider that the books attributed to Moses, especially Deuteronomy, cannot as a whole be ascribed to him, for such reasons as these: There is a discrepancy between the code therein contained and the history of the nation as recorded in the historical books; in these books and in the prophets and psalms down to the exile, there is no mention made of many of the principle things set forth in the Pentateuch; and holy men, leaders of the nation, are represented as acting contrary to the Levitical instructions without being reproved. From these facts the conclusion is drawn that a good deal that is now in the books attributed to Moses must have been written after the exile. We can admit the facts as stated without necessarily adopting the conclusion. God gave the people at Sinai the code which, if followed, would have best secured the prosperity of the people and the accomplishment of the divine purposes. The fact that the Israëlites lacked the spiritual perception to appreciate the desirableness of obeying these laws, is only what their history in the wilderness would lead us to expect. The Israelites, when once planted in the promised land, if we except the generation that immediately followed the conquest, had not the faith necessary to lead them to keep these laws in remembrance. We have no evidence that the law which required them to let their fields remain uncultivated every seventh year, was ever observed. The laws regarding tithes and other offerings seem only to have been observed by a portion of the people at any time; just as the obligation to give for the support of the ministry and the spread of the Gospel is observed at this day only by a small percentage of those who are called Christians. It is only within a century or two that Christians have awakened to the necessity of obeying the last command of Christ 'to preach the Gospel to every creature.' To look at the New Testament and then consider the history of the Church during fifteen centuries of the Christian era, one would say that the New Testament could not possibly be the book on which Christianity was founded. Have we any more evidence that the seventh year farming was intermitted after the return from Babylon than that it was in the time preceding the captivity? The fact is that there are plain intimations in Deuteronomy itself that he who gave the code knew that it would not be obeyed. It was a ministration of condemnation designed among other things to show the contumacious spirit of the people and convict them of self-will and disobedience. If there had been a hearty appreciation of the Mosaic law copies of the Mosaic writings would have been made and pains would have been taken to keep it before the minds of the people. But priests, Levites and people shrank from the attempt to carry it out in its entirety; some years went by before the land was thoroughly subdued, and in the mean time they had formed other habits, adopted other observances, and would after that be ready to conclude that God having condoned the delay and allowed them to get into another line of things would not require them to go back to it. We find in the historical books that the Passover was revived after having some time fallen into desuetude. Our Lord tells us that certain things were not insisted upon with the Jews because of the hardness of their hearts. God had given them that which would have been a great blessing if obeyed; they neglected it and forfeited the blessing; but it does not follow that God would refuse to have no more to do with them and would not tolerate any inferior plane of service. The book of Ezekiel contains (chs. xl-xlvii.) a new scheme of temple service, but there is no evidence whatever that the Jews undertook at any time to carry out these instructions.

APOCALYPTIC SKETCHES. LVII.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. xix. 6, 7.

The scene here is on the earth. The Lord God has always been omnipotent in heaven; the inhabitants needed not to say, 'Thy kingdom come.' It is on the earth that God's kingdom has been usurped. He that is called the god of this world, the prince of the power of the air, the ruler of the darkness of this world, is at length cast out in this sense at all events, that his authority in the church is at an end. The 17th ch. of John shows what the Saviour has at heart with reference to his people, viz. that they should be brought into the same union with his Father in which he exists; this is accomplished by uniting them to himself in the same intimacy of union; thus united to him they shall be correspondingly united to each other. It is on the earth that the bride is to be prepared for her husband; the Saviour is represented as coming here for his bride. The one effectual hindrance to the manifestation of the omnipotence of God in all the earth, is the want of a people truly consecrated to him and completely swayed by him and with an invincible faith in his omnipotent Spirit dwelling in them. Even though such a body were not numerically equal to other bodies of nominal Christians, there would nevertheless be a sufficient warrant for this triumphant halleluia. All power in heaven and in earth is given unto him, but it is to be manifested through faith, and the faith of the church through all the ages has been defective. Christians have always been slow to understand that the Spirit given unto them, was omnipotent in the region of their corrupt natures, able to bring them into conformity with the image of Christ. It is said concerning the voice that the prophet heard, that it was as it were the voice of a great multitude, of many waters, of mighty thunderings; carrying to all hearts the assurance that Christ is indeed clothed with supreme glory and incomparable power How faintly do even Christians hear the voice of God in his word. Let us remember some of the claps of thunder we have heard; we could not conceive of any thing more awful or sublime. Thus will it be in the day when Christ judges his professed people, separating the wheat from the chaff, the true from the false. The wife is made ready by abandoning forever and fully the idea of her own ability and worthiness, and yielding up the absolute control of all forces to Christ. Christ is her righteousness her, sole righteousness, her sufficient righteousness. The servants of Christ serve him alone, not themselves in part; seek his honour only, not their own in a measure; they are crucified with Christ unto the world and the world unto them. Let us glance at what Paul says about the bride in Ephesians v. "Husbands, love your wives as Christ also loved the Church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." The new revision has: "that she should array herself in fine linen bright and pure; for the fine linen is the righteous acts of the saints. "The word *bright*, better represents the Greek *lampron*, *lustrous*. The day is coming and is here indicated when nothing in the world will be so resplendent as holiness. The righteousness of the saints here spoken of is the fruit of the Spirit, love joy, peace, and the rest of the sisterhood, wrought out in a life corresponding to Christ's.

"And he saith unto me,—write, blessed are they who are called unto the marriage-supper of the Lamb." Perhaps this marriage-supper of the Lamb does not represent a point in time so much as a point in attainment. Blessed are they who have faith to surmount the various trials of faith that stand like walls of circumvallation around this central place of gladness. When the Son of Man cometh shall he find faith on the earth? When at length God shall look down upon a body of believers (not necessarily in one place or in one organisation, but made one in the truest sense by their intimate union with Christ,) having the faith to appropriate the fulness that is in Christ, and to hold what they thus claim against all the power of the adversary, then will the transfiguring glory of Christ rest upon these believers, and the bride of the Lamb will be seen in the beauty of her Lord, and there shall be the marriage-supper of the Lamb.

GLASGOW CONVENTION.

IN November last there was a Convention of Christians at Glasgow for the purpose of seeking a more conscious reception of Christ as their sanctification and a closer walk with him. In *The Life of Faith* for January we find a report of some of the addresses given on that occasion. Meetings were held three times daily for four days. The Revs. E. H. Hopkins, Bowker, Figgis, Riddell, Canon Battersby, E. W. Moore, Dr. E. Cumming, and Colonel Sladen took part. The meetings were very largely attended and it is said that the vast majority of those who came were thirsting for blessing.

"The blessing of holiness has been before to-day distorted and abused. But the abuse of any good gift of God is no argument against its use. And the counterfeits which Satan

palms off upon the ignorant or heedless souls do but point to a reality behind them which he seeks to obscure by holding up a figment and imitation in its place. Satan is only a bad copyist after all. Let us not be ignorant of his devices. Truly has it been said that "wherever there is a counterfeit there is also a truth," and, moreover, that "the grossness of the counterfeit is often a measure of the importance of the truth." Sinless perfection is Satan's counterfeit—a delusion which, when set up, serves as his scarecrow to frighten timid souls from the sanctification of the complete man taught by Christ and His Apostles (1 Thess. v. 23), which is God's truth."

The Rev. E. Hopkins, speaking from Galatians v. 10, 17, 22, said:

A piece of wood floating on the water has no tendency to sink. It is liable to sink, because it is possible by external pressure to submerge it. But a piece of lead, floating on the water by means of a life-belt, has a tendency of its own to sink, and yet, if the connection is maintained and the life-belt has sufficient floating capacity to resist all external pressure, the lead may be effectually preserved from sinking.

Now, the blessing which Christ confers is not that He so eradicates the flesh that we can float of ourselves apart from Him, as the wood floats apart from the life-belt. In other words, He does not remove the *tendency* to sink; but by bringing us into union with Himself we overcome in Him. *He* keep us from falling. It is impossible for *Him* to sink. And we are kept from sinking by living union with Him. The piece of lead fastened on the deck of the Great Eastern is safer than the piece of wood floating by itself. What the ship is to the lead Christ is to the trusting soul. Christ meets our natural tendency to sin.

So here in the text, "Walk in the Spirit and ye shall not fulfil the lusts of the flesh"—*i.e.*, Ye shall not do the things that ye would, ye shall triumph over the flesh. But how? By virtue of the Holy Spirit's power. The "flesh" and the Holy Ghost within you, are opposed one to the other, but if we obey the Spirit, if we yield to the Holy Ghost, we triumph because the Holy Ghost is stronger than the flesh.

The Rev. Dr. Elder Cumming said:

My belief is that our friends who are on this platform have not come to teach us a new gospel. God forbid! I think I can recognise all the lines of their teaching, and all the substance of their teaching, in that Gospel which we have known from childhood. But it does seem to me that they emphasize and make prominent some portions of that teaching which practically of late years we have allowed to fall into the background; and hence I think that while we revive, if I may so call it, the old testimony of our standards and our Church, we find ourselves exactly on the same line of teaching as our friends.

I ask you whether it is not true that there are three things which have been forgotten by Christians among us. First of all, I think they have forgotten the old dedication of self, which in former days in Scotland was so common. You remember how, long ago, the well-known Scotch saints had but one chapter in their experience, which was all but uniform—a solemn covenant with God. I refer to men like Rutherford, and Brown, and Peden, and Gray, and Renwick, and Cameron. I venture to say there was not one of these men but left in his papers—aye, written sometimes with his blood—a solemn engagement taken in the sight of God, that henceforth he would unreservedly be God's subject. Has not *that* been forgotten, and become a thing of the past? Again, it has been forgotten that the Christian life must not merely be one of struggle, but must be one of daily victory over sin. You know that the promise is not given to him who struggleth with sin, but to him that overcometh. It is not said, "This is the battle that is waged in the world," but "This is the victory that OVERCOMETH the world, even our Faith." But have we not many Christian men in Scotland forgetting that their life must be a victory from day to day? And then, is it not also true that many Christians have practically forgotten that it is a possible thing *for them* to be consecrated to Christ and to receive such a baptism of the Holy Ghost as may enable them to live in the world as saints? If these things be so, brethren, I ask you whether there is not a call to go down this night on your knees and cry to God for some remedy to help you from the state into which you have fallen.

Consecration is the absolute surrender of ourselves and all that is subject to us, to God, to be used by him according to his good pleasure. Now there is a good deal of what is supposed to be consecration on the part of Christians, which simply expresses the feeling of the moment, the feeling that God is entitled to have the control of us and of all that belongs to us, and which is not accompanied by any recognition of God's acceptance. The frequent repetition of an act of consecration seems to us to show that there has been no real consecration. We know that all do not agree with us in this. It appears to us that when there is a genuine and thorough consecration to God with a recognition of the fact that God takes over charge of us and ours, it is like the marriage covenant. They who have been married do not need to go through the form of marriage again to certify to themselves the fact. One that is truly in covenant with God abides in Christ, and is made distressingly aware of any thing that in the least degree threatens to impair that covenant. He keepeth himself (in Christ) so that the wicked one toucheth him not. What is needed is continual recognition of the covenant. Consecration cannot be made without faith; it amounts to nothing unless there is the faith by which we receive the Spirit in his keeping power. Christ says to one that wishes to be his follower, Except a man forsake all that he hath, he cannot be my disciple. Consecration takes place when we first come to Christ, though it may be that we do not fully understand at the time the extent of our dependence on the Holy Spirit. Christ notifies his acceptance of us by giving the Holy Spirit to us; not a part of the Holy Spirit, for there is no such thing; we cannot have less than the infinite, all-powerful Spirit, if we are truly Christ's; but the extent to which we are swayed by the Holy Spirit is according to our sense of need and our faith. When Christians pray for more of the Holy Spirit they are praying to be brought more under the sway of the Spirit. He that has faith as a grain of mustard seed may remove mountains; but this is ascribed to the Spirit in Zechariah iv. 6, 7.

The Rev. Mr. Figgis, speaking from Micah iii. 8, "Full of power by the Spirit of the Lord," said:

At the end of the last century Etienne de Grellet, better known to us as Stephen Grellet, one of the French *noblesse, was driven into exile, deprived of his fortune*, on the outbreak of the French Revolution. He went to America, and there God met him. The voice of the Lord was heard through weak women, speaking, too, in a language he hardly knew; but he recognised God's voice, and, rising up, obeyed it. He followed the Lord wheresoever He led him. It was with trembling he first broke silence, and beginning to speak, the Lord said to him that he must preach the Gospel in regions beyond. He went back to his country and to his father's house. His father was gone, but his mother was there. She was a Catholic. He confounded her confessor, and she was brought to the Lord Jesus Christ. Many other souls were given to him there. He visited our country, and after the Peace he met the Czar of Russia, the First Alexander, and a friendship was formed between them which only death severed. He went to St. Petersburg, and did a wonderful work there. He afterwards visited Turkey and Italy, and got into the presence of the Pope, before whom he dared to speak for Jesus. He told the Pope what he might do, if he would give himself up to the leading of the Spirit.

And so in Court and city he led a charmed life—this Stephen Grellet—because he was "full of power by the Spirit of the Lord." In his diary he wrote that he *had a steadfast purpose to keep a single eye to the putting forth of the divine Spirit.* He seems to have waited always till God spoke, and then it might be said of him, as John Foster said of Howard, that "*the moment of arriving at a conclusion and the moment of taking action were one and the same.*" And Grellet also resolved, "*that through divine grace he would stand offered up to the Lord and His service to the end of life.*" Here was the secret of his wondrous career.

Let there be the same listening for the voice of the Lord on our part, and the same obedience to it, and we too shall receive that "Holy Ghost which God giveth to them that *obey Him.*"

REMINISCENCES, CCVI.

EXTRACTS from Diary kept in 1849.

February 26th. Bro. H. writes from Seroor: "I have a fear lest such a course as you appear to recommend should be regarded, and should be in effect, a Jesuitical one." Jesuitism is adopting unrighteous means to attain righteous ends. This is imputed to me. The Rev. Mr. I. thought my course savoured of Romanism.—Bro. H. inclines to consider the social position of the missionary in India, who makes the love of Christ his only motive and strives to honour and glorify him in this land, a means in the hand of God for the extension of his cause.—Bro. thought my views contracted, unwise and unscriptural.—Bro. B could not help but think of the Hindoo Beiragis, and recommended me to go back to the mission premises.—Bro. F. thought we should be regarded as entering into competition with the naked Gosavis.

March 1. A day of great blessedness. Am meditating with great joy on Christ's love to the heathen. "Go, preach the Gospel to every creature." Here there is a proffer of all the love that is contained in the Gospel to every creature. All the love manifested in Christ's life and death is for every man. What amazing measures of Christ's love have I enjoyed, yet there is more than this proffered to each of the heathen around me. God help me to realize this love that I may be strong in faith. How great dishonour do I do to Calvary when I doubt thy willingness to make bare thine arm in the sight of this people. What volumes are in thy last words, Oh Saviour: "All power is mine; go preach the Gospel." i. e. go tell every creature I bear him infinite love. Lo! I am with you: this infinite power and infinite love are given to you that you may give them to every creature. The Lamb of God took away the sin of the world that infinite love might flow unchecked to every creature. Unbelief is the sole obstacle.

Isai 51. 18 "There is none to guide her among all the sons whom she hath brought forth." In these verses a time to favor Zion is indicated as having come. But the Lord looks around and can find no faith in the earth. She hath drunk the dregs of his indignation, and he is ready to deliver her, but there is no Moses to take the rod of his word and stand at the head of the church. It seems to me true at this day, truer than ever. The Jewish Church never was and never could be so chas-

tised of God as the Christian church has been since the 3rd century. She has had a mere existence and no more. The Holy Ghost was not given to the Jewish church; there was but a faint and shadowlike communication of him; but he belongs in all his fullness to this dispensation; and the loss of his influences is the greatest of all possible losses. Compare the modern church with the Apostolic, and the difference will show the depth of misery into which the church has sunk, and in which, through the indignation of God, she has been permitted to remain. But the set time to favor Zion, has now come. Every thing declares it. And where is that son of Zion, that minister of the Gospel, who knows the fulness of the grace of God, who seeks to be a Paul and by his example lead the church into that broad place which God has assigned for her? God looks round and can find none to take the paralyzed half slumbering staggering church by the hand, none with a heart of compassion for her, none to be God's agent in comforting her. How pathetic the appeal. No son to comfort the mother that brought him forth. For the sons themselves have fainted and are as much deprived of strength as a wild bull taken in a net. They are taken in the net of their mutual influence and mutual example. They bind one another's hands. It seems to me that God has in a considerable degree liberated me from that net. I would be a candidate for the honor set before me in these verses. I would seek to be a Moses, a Paul. "All power is given unto me, and I am with you always." All power is given to Christ, and Christ is given to us.

55th of Isaiah. The precious things promised in the opening verses are identified with the Word in the 3rd. Christ in the 4th is the leader and commander of the people; yet in the 5th Zion herself is represented as about to call the nations. They shall run unto *her*, because of the Holy One that shall glorify her. In the 6th and 7th she is actually calling sinners, basing her call upon the mercy of God in Christ. The 8th and 9th verses show why the change of heart mentioned in the 7th is required. After this follows a magnificent exaltation of the Word, which is exhibited as the great means of introducing the new heaven and the new earth. As the new Jerusalem is elsewhere represented as coming down from heaven, so here the Word, because in the latter days, that word is to become to the people of God, actually the Word of the God of heaven. They will feel that as they treat that word they treat Him; as they receive it they receive his infinite power and grace. All the promised glory of Zion is at this time in the Word of God; it is all shut up there waiting for faith. When faith shall again identify the Word with God, the first great result will be that God's ministers shall go out with joy and be led forth with peace. They are now like unarmed soldiers, and no wonder they tremble and shrink from the conflict: but then they will be clothed with the whole armor of God's word, and go joyously to the conquest of the world. Thus the apostles went forth with joy.

John 17.23. "I in them."—Christ evinces in this prayer a heart far more set upon his union with believers, than his ascension to heaven. It looks as though the hearts of believers were the heaven he was striving to enter. —And indeed this is the throne of his glory. When Christians shall receive him into their hearts by faith, his glory shall shine forth in every direction, and the kingdom and power and glory shall be his.—From the 26th verse it appears, that it is by receiving the testimony of Christ, viz: the Word, we become recipients of the divine love and of Christ himself.

To know the meaning of the promise in Joel we look to the scenes of Pentecost; and to know the meaning of the promise, Lo, I am with you always, we look to the lives of the apostles. The measure of divine power and glory that accompanied their labors, is what the promise bequeaths to all believers. Every believer may seek and claim that measure of divine power and grace. Christ was with the first disciples, therefore they triumphed as they did; Christ is with us if we would believe it, therefore we ought to be as successful as they. The Lord's hand is not shortened,—his power has suffered no diminution since these days.

28th. "My word shall accomplish that for which I have sent it."—Let me enquire concerning every word of God, what effect was this designed to have? What change in me did God aim to produce in giving this promise? —And let me aim at the same end in the use I make of the promise.

"He that believeth on me, out of his belly shall flow" &c. Here it is declared that our influence will be as our faith. How paltry and contemptible must be my faith then. For I am accomplishing nothing. My works and words are powerless. Compare this with the vast influences promised to faith, and how immense appears my unbelief. Eye hath not seen, ear hath not heard nor hath it entered into the heart of man to conceive the immensity and guilt of my unbelief. What a profound abyss was I plunged in; when I thought myself almost at its mouth; behold, I am scarcely removed from the bottom of it.

Mark 9-29. "This kind can come forth by nothing but by prayer and fasting." What right have I to neglect this instruction of my Saviour? If he said there was a certain kind of unbelief that could not be removed without fasting, why should I expect to be delivered from it otherwise? He never spoke lightly or without meaning. He never suggested any other than the best means to an end. And it very ill becomes me to find fault with the Saviour so long as I have not faithfully used the means indicated by him.

1 Cor. 13. Charity (love) believeth all things. Here faith is promised to love. If I loved more I should believe more. If I loved my fellowmen more, it would be easier for me to believe in Christ's love for them, and in his readiness to bless them.

"And I looked and there was none to help. I have trodden the wine-press alone. I wondered that there was none to uphold. Of the people there was none with me. And he saw that there was no man and wondered that there was no intercessor. There is none to guide her among all the sons. Wherefore when I came was there no man? When I called was there none to answer? There is none that calleth upon thee, to take hold of thee."

God is able to create faith, for all the faith there ever was in the world was from him. He gave Moses the faith by which he wrought mighty miracles; he was the author of Elijah's faith and Paul's. And what he has done once he can do again. The proper inference from the 11th of Heb. is that we should look to Jesus, the Author and Finisher of our faith.

Mal. 4. 6. And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse. By the fathers are meant the godly of the old church, Moses, David, Elijah &c. By the children, the generation of Christ's day. There was to be a reproduction of primitive piety and faith, after centuries of great declension. This prophecy is soon to have another fulfilment. The primitive saints, Paul, John &c. are to appear again.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—As it is not likely that you hear often from any one on the Himalayas a few lines about Darjeeling and its neighbourhood may not be unacceptable to some of your readers. Week before last we had a heavy fall of snow here. In front of the house where I am staying the snow was nine inches thick; and on the other side of the hill I hear that it was eighteen inches. And it must have been much thicker than that on the highest point of the Darjeeling hill, for the elevation there is five hundred feet or more higher than where the town is. The snow has been lying on the ground for ten days, and much of it still remains. The residents here say, that for many years they did not have such a fall as we have just had. The day after it came down huge branches of trees could be seen lying about on the ground in all directions. These were snapped by the weight of snow resting on them. I heard the other day that, owing to the same cause, the roof of a native house fell in, and that two persons were killed by it. It has been freezing hard almost every night for the last week. The sun brings us a little warmth in the middle of the day, but the mornings and evenings are bitterly cold, and one is glad to get himself near the fire.

About two o'clock on the morning of Jany. 17, a violent shock of earthquake was felt here. The roof of this house is corrugated iron; and the irons made such noise as if some one tried hard to push them ever each other. The ground shook as if a heavy train had arrived at the back of the house. Whether I was awake or not when it began I cannot say. If I was, the shock did not last more than fifteen seconds. When I felt it my thoughts ran at once to the coming of the Lord, for I believe that his advent will be accompanied by a great earthquake. I do not know whether you, Mr. Editor, ever observed, that miraculous interpositions were usually attended by some wonderful physical phenomena. When God spake to Moses on Sinai the mountain quaked; when the Lord spoke to Elijah in the cave there was a strong wind, earthquake and fire; when he was translated great fire was visible; when the bodies of the saints revived there was a great earthquake; when Christ rose there was an earthquake; when the Holy Spirit was poured out on the day of Pentecost there was a sound as the rushing of a mighty wind; when Paul and Silas were praying and singing in prison at Philippi there was an earthquake which shook the foundations of the prison. What purpose could these have served? Were they intended to impress men with a sense of God's Majesty? Were they accidental? or did they have some necessary connection with the operation of the Spirit? I should like to know whether you have anything to say on the subject.

But to come back to Darjeeling. The only missionaries labouring among the hill people in these parts are Messers Turnbull and Sutherland of the Established Church of Scotland. Mr. Turnbull is stationed in Darjeeling and Mr. Sutherland at a station called Kalingkung about twenty six miles away from here, near the border of independent Sikhim. Only a little more than a year has elapsed since mission work was started in the latter station, and yet, I am informed that a Christian community of about two hundred already exists there. This number of course includes children. An effort was made last year by Mr, Sutherland to get into independent Sikhim, but the Raja would not give his permission. Dr. Carey visited Bhootan in his day, but that country, Sikhim and Tibet are, to all purposes of mission work, closed countries. Some Moravians are labouring on the border of Tibet, but I do not think they are allowed to preach the gospel within the borders. I ought to add Nepaul to the number. Many people come from these countries to Darjeeling; and there can be no doubt, that they take some gospel truth with them when they return to their homes.

The three tribes who live on these hills are called Bhootiás, Páhárrias and Lepchás. There are also a few people from the plains. The Páhárrias are Hindoos in religion and the others are Budhists. The latter do not believe in God, and their religion is nothing else than devil worship. They write their prayers on

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pieces of cloth and slips of paper, and tie them to bamboos and trees with the object of driving off evil spirits and preventing them to come near if they are far away. I saw a lot of Lamas the other day sitting in a row on the ground, saying their prayers and offering some rice to the *bhoots* (evil spirits). Poor fellows! They appeared very dovotional. But "where there is no vision the people perish."

The hills about here are truly majestic. Kinchingjunga is the highest mount in the world with the exception of one or two. This can be seen splendidly from here on a clear day. The sight surpasses anything I have ever seen of its kind, when the mountain is girded by a complete belt of clouds and its snowy peak is seen rising for several thousand feet into the clear sky above them. An aged missionary told me last year, that he actually wept when he first saw it. Well, the sight of it did not cause me to do that, but it afforded me plenty of matter to preach from the text, "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord who hath mercy on thee." The snowy range is often hid from our sight in dark clouds and thick mists; and if a stranger who had no knowledge of the place, were to come up here when the weather is cloudy, he might think there were no cloud-high and snow-clad hills anywhere near. Is not God's kindness often so? Clouds and darkness are often round about, but we may be sure that justice and judgment are the habitation of his throne and that mercy and truth shall ever go before his face. Cities may be built and destroyed; empires may rise and disappear; princes may be crowned and dethroned, and a time will come when even the mountains shall depart and the hills be removed, but God's love changeth not.

"Let us with a gladsome mind
Praise the Lord for he is kind;
For his mercy shall endure
Ever faithful, ever sure."

Black clouds, charged with lightning and thunder, may arise in the sky of prosperity, and a frowning providence may hide from us for a while the smiles of God's countenance, but they will have no effect on his faithfulness. The mists and the clouds may have an infinitesimal effect on the everlasting hills of the Himalayas, but the loving kindness of God is immutable. W. R. James.

Dear Sir,—I wrote so much last year advocating the interests of our schools, and urging their claims upon the people, that I would not offer any thing further on the subject were I not urged to do so by some friends of the educational department of our work. We have completed negotiations for the entire premises occupied by Baldwin School. This gives us a compound 241 feet wide and 352 feet long, containing three substantial buildings which meet the present requirements of the schools —one serves as residence for principal and boarders' quarters, one for the Boys' School, and one for the Girls' School. The buildings are not large enough to accommodate the school as we hope it will be in a few years, but there is ample room to erect a large central hall between the present buildings which may be large enough for all the requirements of the future Baldwin School. Our purchasing these premises was a real necessity. W[illegible] month for the rent [illegible] half. [illegible] day. This would not only have deprived us of the site for the school, but it would also have rendered worthless to us the other half of the property which we already owned. From these and other reasons we thought it advisable to secure the premises while the chance was open. We have done so. The premises are now ours, but we have also incurred a debt of Rs. 6000 which is to be paid within twelve months. Our friends to whom we referred at the beginning of this letter have urged us to let the public know this, and to invite people to help us to pay for the buildings. We wish to say definitely this is to be property owned here in India and utilized by the people of India and no one else is to derive any benefit from it, therefore we do not feel that we are really asking the people for any thing in urging this claim but we are simply calling attention to one of their most important interests, and offering to help them build it up. We would say as emphatically as possible, *Dear people of India, all who have any money kindly help us in building up a Christian educational institution which shall stand here for the good of your sons and your daughters after we have gone home—either to America or heaven.* We shall be very thankful to receive any sums from Re. 1 to Rs. 6000, and assure you that it shall be used with the strictest economy for the building up of *your* institution.

Yours very sincerely,
Ira A. Richards.

Bangalore, 12th Feb. 1883.

HEAD QUARTERS.

CONFEDERATE ARMY.

Jerusalem, 24th January 1883.

Sir,—With other Editors and Sisters and brothers in Adam on this Planet, I ask you also to kindly let me tell our comrades elsewhere in the field, how the war has been waging since the standard of Jesus was first raised in this war, in India, when the Beacon fire was lighted. After we had established the truth of the testimony of Jesus in that land, the command was given to advance towards the Evening Star. We have now fought our way through Kurrachee (September 1880) Madras (May 1881) Bombay, Calcutta, (April 1882) Delhi, Aden, Port Said, (July 1882) Algiers, Lisbon, London, Liverpool, Lancaster, York, Glasgow, Edinburgh (August and September) Holyhead, Dublin, Kingston, Balmoral, Windsor, Calais, Marseilles, Constantinople, Smyna, Jaffa, and are now encamped here. As there were seven thousand in Israel who had not bent the knee to Baal, so we have left garrisons in all the places we have taken to defend the Word of God against those who still remain in rebellion against God. The copy of the Bible I brought with me from India I took to Balmoral Castle to give to the Queen of England. Her officer would not accept of the present which was then accepted by the River Dee which flows near Balmoral. On the battlements of Windsor Castle was placed rice with a Cocoanut. On the top of the dome of the church of Paul's name in London, were deposited seven copies of the newspaper entitled the "War Cry." To the consul for the Ottoman Empire, in London, was given a loaf of bread, and a bottle of wine. I was burnt in effigy near Epping Forest near London, and again near Phœnix Park in Dublin, Ireland. I put on my spurs at the Chinese Embassy in London. A copy of the Koran in English was brought to Constantinople. To the other facts of this War those can testify who were eye [illegible] witnesses. In the English Parliament the [illegible] was put;—"Is there a God?" To [illegible] Jesus will give the reply. Meanwhile, reader, Go, tell thy lord, Behold [illegible]

Arthur,
Standard Bearer of Jesus.

[Enclosing the above is a piece of paper [illegible], Kurrachee, India" upon it. The writer is evidently out of his mind and has [illegible] pocket to the extent of 4½ annas for [illegible] postage.—*Ed. B. G.*]

(Continued from last Guardian.)

Dear Sir,—It is truly blessed, amidst the noise of earthly opinions, the unbelief and disputations of nominal Christians, and the various disagreeing ideas of even professing Christians to hear the sweet voice of Jesus saying "Search the scriptures." It is difficult to conceive how any one can read the scriptures, and not discover this great fact,—that the whole sum and substance of the Bible —the law with its ritual and its requirement, and the Gospel with its marvellous outlay of grace, its hopes, its promises, its helps, its precepts,—that the whole revelation of God in both its parts is gathered up in one great commandment, the command to which all others point and all others lead—viz. "*Be ye holy for I am holy.*"

Here we are taught the great moral end sought to be accomplished in us by the humiliations, the self-immolation, the atoning sacrifice of our Lord Jesus. "He gave himself for us that he might redeem us from *all iniquity and purify us unto himself.*"

Here, likewise are we told that he who came to seek and to save is proposed to us as the object of our *simple trust*, in order that we may *receive the forgiveness of our sins* and an inheritance among them who are *sanctified through Faith.* "That Christ may dwell in your hearts *through Faith*; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the length, and breadth, and depth and height: and to know the *love of Jesus which passeth knowledge*, that ye might be filled with *all the fulness of God.*" If He calls us by his word it is to be saints, *holy ones*; if he promises us the Holy Spirit, it is the spirit of *Holiness which sanctifieth us*; if he gives us exceeding great and precious promises, they are given that we may be *partakers of his divine nature, his holiness.* Whatever the great God has revealed, whatever God has given, whatever God has promised whatever God has performed, all has been revealed, all been given, all has been promised, all has been performed that we, being delivered out of the hand of our enimies, might serve him without fear, *in Holinese and Righteousness*, all the days of our life."

"The volume of my Father's grace
Does all my grief assuage
Here I behold my Saviour's face,
In almost every page.
This is the field where hidden lies
The pearl of price unknown.
That merchant is divinely wise
Who makes this pearl his own.
This is the Judge that ends the strife
Where wit and reason fail,
My guide to everlasting life
Through all this gloomy vale."

H. A. G.

(To be Continued.)

NOTICES.

Bombay temperance League.

A meeting of the League will (D.V.) be held on Monday at 8 p. m. in the Hall of the Methodist Episcopal Church, Mazagon. Will friends of Temperance kindly make this meeting known in the Docks?

Received for M. E. Church, Bombay, from K. C. Rs. 10. From I. N. D. for House of Hope Rs. 20; for Rev. C. B. Ward's Mission Work, Rs. 25.

Baptist Church (Bellasis Road, Byculla). The Rev. J. H. Rouse from Calcutta will (D.V.) preach to-morrow at 11 A.M. and 6 P.M.

Epitome of News.

Saturday, February 10.

—Geo. Peters, the seaman who caused the death of Mr. Whitten, inspector of police, has been sentenced to four years' rigorous imprisonment.

—Sir Salar Jung died on Thursday evening of Cholera. From an article in the *Bombay Gazette* we take the following: "The greatest test of his moral strength occurred when he was a young man of four-and-twenty. He had been Minister of Hyderabad for four years when the Mutiny broke out. Nowhere did the mutineers obtain more sympathy than among the turbulent population of Hyderabad. The mob everywhere demanded to be led against the British; and the sole barrier to prevent this seething reservoir of fanaticism from bursting over southern and western India was the boy-minister Salar Jung. How critical was the situation, and how imminent the peril, may be judged from the telegram of the Governor of Bombay to the Resident: "If the Nizam go, all is lost." It is probable the natural influences of alarm may have exaggerated the consequences of the Nizam's defection. Though such a calamity might not—and would not—have been irreparable, it is only too probable that had the Hyderabad State joined the insurgents the British would have been driven back to the cities of Bombay and Madras. That these two Presidencies were preserved to the British cause is wholly due to the courage and devotion of the young Minister, who in spite of appeals to his faith and patriotism, and threats of personal violence, restrained the disaffected population. The debt of gratitude which the British owe to Sir Salar Jung can never be, and never has been, forgotten, for we cannot consider that momentary vexation or pique has ever obliterated the recollection of his splendid services."—Sir Salar Jung was born A. H. 1244, (A. D. 1828-9.)

—*Indian Daily News*, referring to the business of the last Town Council meeting, says:—

The discussion brought out a new instance of the grand charity of Bombay citizens—a charity which Calcutta appears constitutionlly unable to imitate; a Hindoo gentleman, Mr. Vurjeewandas Madhowdas, "offered Rs. 80,000 to build a new hospital on certain specified conditions."

Monday, February 12.

—A postal peon convicted of appropriating letters has been sentenced to two year's rigorous imprisonment.

—Press Commissioner; The Political Agent, Bhopawar, reports that on the 5th instant he attacked and dispersed a body of insurgents near Ali Rajpur, but the Bheels are said next day to have again assembled near Amkhoot, whither the troops are now marching.

—*Bombay Gazette*: Lord Dufferin has dealt with the Egyptian question in a manner worthy of his reputation for straigtforward common-sense. If the version of his despatch published by the London *Times* be correct, he appears to have courageously grasped the difficulties which beset the work of reconstruction in Egypt, and to have brushed aside the euphemistic platitudes with which it was sought to minimise the measure of our responsibilities towards that country. The idea of a speedy evacuation will now be quietly abandoned. Lord Dufferin declares that the two alternatives in England's Egyptian policy are annexation, or the creation of "a stable Government protected against external intrigue and internal weakness until it can be left alone."

—Same; funeral of Sir Salar Jung:

The deceased statesman's sons, Laik Alia and Salut Ali, were the chief mourners. The officials present numbered 500; then came his household and retainers, and 5,000 others, with some troops. It is said there were two lakhs of people in the streets, on the terraces, and at the windows. Men, women, and children all wept aloud, and beat their breasts as the procession passed. Even the Arabs and Rohillas in the procession flung themselves on the ground frantic with grief.

Tuesday, February 13.

—The *Indian Daily News*:— About a fortnight ago Major Williamson, the Inspector-General of Police for Assam, returned from furlough. Yesterday, (Thursday) at about 10 o'clock, he, whilst labouring under a fit of insanity, shot himself through the head with a revolver. He has left, we understand, a very sad letter, in which he alludes to the mental condition of some members of his family, and, in a measure, forecasts his own unhappy end. What makes the occurrence the more unhappy is the fact that Mrs. Williamson met with an accident on her passage out, and is now an invalid. An inquest was held yesterday, and a verdict returned of temporary insanity.

—A. H. in the *Indian Witness*: I have also frequently told the Ludhianah Missionaries and Native Christians that the Hindustanee they use, is not the language of the common people in every day use, but a hybrid Persianised Urdu, which the educated few only can understand.

—*Indian Witness*: The many friends of the Rev. W. May Smith will be pleased to hear that Dr. C. S. Valentine, of Agra has with characteristic kindness: had him removed from Bandikui and is now caring for him in his own house at Agra. There has been some improvement in Mr. Smith's health, but he is still far from well.

—Same: Mr. H. Dear, of Monghyr, has founded three scholarships in Dr. Valeutine's Medical Training School at Agra, two of which are open to young men who, in addition to the subjects required in the Agra Medical College, pass a good examination in Scripture. Parties recommending candidates must certify to the genuineness of their Christian character.

—*Indian Chr. Herald*: Before the Church of Rome had taken up the doctrine of the *immaculate conception* of the "Virgin Mary," it had appointed in honor of her a feast or festival (one of the five greatest festivals of the year) under the name of the "*Purification* of the Blessed Virgin Mary." It falls to be held this day, Friday 2nd February, and the *Indo-European* of this week feels bound to explain the difficulty implied in the very names we have italicised. It devotes a long leader to the problem, which after all it leaves unsolved. It admits that the very name of the festival is contradictory of the immaculate conception doctrine: And adds—"No purification could take place in the purest of virgins, and she who was born immaculate, and in whom sin had no part could not really have stood before the altar of God covered with any stain of uncleaness. Even the legal uncleanness which could still find room in saints cannot be thought of in Mary—for that uncleanness is the result of the birth of a sinner, whereas the maternity of Mary is connected with the birth of the Holy of Holies." What is the solution then of the problem? The solution is easy and can be given in two lines. When the feast, one of the oldest in the corrupted Church, was appointed, the idea of the immaculate conception, one of the very youngest, had not been itself conceived. The *Indo-European* devotes two long columns to other solutions which are manifestly absurd. But old as the festival is allowed to be, it cannot be traced further back than the 3rd century even by Roman Catholics; and it is very questionable if it can be traced to the sixth century. We are sorry to observe some of the Church of England members going back to these mummeries of the middle ages. In the Calendar published by the *Indian Churchman* for the beginning of the year the festival of the "Purification of the B. V. M." is given.

—Same: Babu Kedar Nath Dass Gupta, a Hindu gentleman from Dacca, was baptized on Sunday last by Revd. W. J. Wilkins of the Hastings Chapel, L. M. S. Kedar Babu belongs to a respectable family of the Badya class and is the Head master of a private minor School, Dacca He had been reading the Scriptures with a view to know the truth for the last three years and for a while he was thinking of joining the Roman Catholic church, but finding that the said Church supported idolatry to a certain extent and that idolatry can give him neither salvation nor peace, he gave up his desire of joining that Church. But he had no rest, his soul was anxious for salvation, and he took a month's leave from the school and from his home that he might come to Calcutta and find the precious thing he so eagarly wanted. Here he met Revd. T. P. Chatterjee (Bhowanipore), and made up his mind to put up with him. He prayed and read the Scriptures with Mr. Chatterjee, who explained to him the true way of salvation. God blessed the man and he found Christ. May God grant strength and grace to this His new born babe.

Wednesday, February 14.

—*Times of India*: The rumour we referred to last week about the marriage of an English officer with the daughter of an Indian Rajah turns out to be true, though the English papers had mutilated the Rajah's title out of all recognition. The marriage took place between Major Gilbert and one of the two daughters of the late Rajah of Kapurthala, who died at Aden on his way to England some dozen years ago. The Rajah served with distinction in the Mutiny, and was presented with a gun, which his troops took from the rebels at Lucknow, by Sir Hope Grant. He married singularly enough the daughter of a Ludhiana missionary, to whom he was devotedly attached, and he is said to have adopted his wife's religion. After his death at Aden she went to Paris with her two daughters, and eventually married a doctor. She was always known in India as the "Ranee," but on her return to Europe she dropped her Indian title and brought up her children in a European manner. The two young ladies, one of whom was married last month, were from twenty to twenty-two years of age.

—Press Commissioner: Latest reports state that the Bheel disturbances have apparently subsided. The three principal leaders have fled or are in hiding with a few followers. The troops will not advance beyond Dhar.

—*Overland Mail*, Jan. 26: Some thousands of persons assembled in the neighbourhood of the Adelphi Hotel, Liverpool, on Jan. 20, to witness Mr. Irving Bishop, well known in connection with thought-reading entertainments, take up a challenge by a prominent local gentleman to discover a pin secreted by the latter within a radius of 500 yards from the hotel. The pin was hidden while Mr. Bishop remained in the hotel in the custody of a local clergyman. At one o'clock Mr. Bishop emerged from the hotel blindfolded and drew his challenger with him, the connecting link between them being a piece of piano wire. Having traversed three or four streets, Mr. Bishop entered the Neptune Hotel, and discovered the pin inserted in one of the window-sashes on an upper balcony.

At the Dewsbury Police Court, on Jan. 22, a married woman, named Emma Bruce, a member of the Salvation Army, was charged, on her own confession, with having murdered a woman on May 12, 1871, in High Street, Glasgow. She states that on that day three other women and herself were in a public-house when she robbed a man of 50s. and his watch. A quarrel arose for the possession, and prisoner struck one of the women with a

brick, killing her. She made her escape, and at Newcastle heard an account of the inquest, and that the jury had returned a verdict of wilful murder. Although cautioned, prisoner said, "I have delivered myself up; I have been a sinner, and all that I have confessed I have done, both before God and man. I have given it all up for Jesus, whether it is life or death for me." The prisoner was remanded.

The most noteworthy item in the obituary of the week is the name of Paul Gustave Doré, who died on Monday at the comparatively early age of fifty-one. M. Doré was certainly the most popular of contemporary painters, and to some extent his popularity, like that of the late John Martin, was won by his extravagances rather than by his merits. But in the work of both men there were unmistakable power and genius. M. Doré was a master of effective composition, and in broad and forcible rendering of a humorous or a terrible conception he had few equals. His fertility was something altogether extraordinary, reminding us of that of Lope de Vega in the realm of literature. He worked not only with the brush but with the graver and the etching needle, and some of his achievements in black and white are among the most remarkable products of his genius.

The arrests in Dublin have so far been fully justified by results, and there is every reason to hope, not only that we may soon know all about the ins and outs of the assassination league, but that we may have the much higher satisfaction of knowing that its power has been finally broken, and that its reign is at an end. The statement made by Farrell, one of the prisoners who has been allowed to give evidence, is full of the most painful interest, and at present it does not seem likely that it will be seriously discredited. It appears that the Fenian organisation has never been really defunct, and that eighteen months ago an "inner circle" was formed for the express purpose of murdering Government officials and other objectionable persons. Lord Frederick Cavendish and Mr. Burke were the first victims of this gang of assassins, and among the results of their enterprise were the attempts upon the life of Mr. Justice Lawson and Mr. Field. A startling additional detail is the revelation of a plot to despatch Mr. Forster, which only the merest accident prevented from being successful.

—The Bishop of Manchester says: There is much in the teaching of the extreme party among us about the Sacrament of the Lord's Supper, about the invocation of the Blessed Virgin and of the Saints, about the power of the priest in absolution, that I, for one, cannot distinguish from the teaching of the Church of Rome. I cannot bid this teaching welcome on the platform of the Church of England. . . . Unless men will come back within the lines of the Prayer-book, as those were understood and accepted till recent innovations blurred them, I can discern nothing for the Church but continued disquiet in the present, and disaster, possibly destruction, in a future only too threatening and imminent,

—In France, in 4 years, 234 children aged from 7 to 15 committed suicide.

—*For. Missionary* for Jan.: Dr. LANSING of Egypt insists that there is already in Egypt more of true religious liberty than in any other Mohammedan country. Quiet, unobtrusive labor among the Mohammedans of Egypt and Syria will do more than any openly aggressive movement against them. The schools, the Bible distribution, and above all the holy consistent *lives* of Christians, foreign and native, will gradually do their work.

The Church Missionary Society which had a mission in Cairo in 1826, and long since relinquished it is about to resume its work in Egypt under the direction of the Rev. F. A. Klein, an able Arabic scholar, who first joined the Jerusalem Mission in 1851.

THURSDAY, FEBRUARY 15.

—The *Ancona* with English Mails left Aden for Bombay Wednesday at noon.

—*Bombay Gazette*: Some Indian newspapers would do well to take warning from an important decision which has been given in the Chancery Division by Mr. Justice Chitty. The proprietors of the *Field* applied for an injunction against another newspaper which had copied extracts from the *Field*. The injunction was granted, the judge deciding that it was illegal for any one "to appropriate the results of another person's labour," and that "it was in point of law *piracy* for one person to use without permission the materials collected from sources of information by another person."

—*Madras Times*: "On the 21st December last; while the daughter of Mr. A. Burr, Secretary to the Friend-in-need Society, aged 12 years, was petting her dog, the animal turned round and bit her on the left arm. Remedies were immediately applied, and the wound was healed. Two days subsequently, the dog bit Mr. Burr's eldest son, when it was at once destroyed, and nothing more was thought of the matter. On the evening of Wednesday last the little girl exhibited symptoms of hydrophobia, and soon after became very ill, and expired on Saturday noon."

—*Times of India*: We regret to have to record the death on Tuesday evening of the Chief Rabbi of Bombay, Meyar Solomon Gindel. The deceased was 54 years of age, and died from a fit of apoplexy. He was appointed to the office in the year 1861, and until his death he worked uninterruptedly in the post to the great satisfaction of his co-religionists. His piety and earnestness in his work obtained for him the esteem and love of both rich and poor among his community, and it is felt that it will be difficult to find one to adequately fill his place.

—Father Lafont, speaking at the annual meeting of the Eurasian and Anglo-Indian Association at Calcutta on Saturday, drew attention to the disabilities under which Eurasians suffer in being excluded from the pilot service, and from the competition for the Roorkee appointments. With reference to the former question, he thought that Government would have hard work to reconcile its conscience to the grave injustice it had perpetrated, and with reference to the latter, he wished to know why Government should favour the natives of the soil, properly so called, as contradistinguished from East Indians, instead of opening the field to all equally and alike, without favour. So far as he could see, they had a better right to ask the Government to prefer East Indians for these appointments, as East Indians had always shown a remarkable aptitude for them. The Association, however, had no such desire, but simply asked the Government to keep East Indians in the same line with natives, and to judge of them by their respective merits. As it was, he was astonished to read in the resolution that had been issued on the subject, that the natives were to be fed with the loaves, and if any crumbs were left, then they could be given away to some one else. He was sure that if the matter was represented in Parliament, justice would be done to a large and deserving section of the community. There were good and bad East Indians, as there were good and bad in every race; and he did not see why, for the faults of a few, the bulk should be made to suffer.

FRIDAY, FEBRUARY 16.

—*Dnyanodaya*: The regular English editor of this paper has been away from his station and from this branch of work for several weeks, but now resumes his usual duties. He is under obligations to others for conducting the paper in his absence. He has taken a trip through Guzerat, Rajputana, the Panjab as far as Lahore, the N. W. Provinces including Oude, Bengal, even to the Himalayas, Orissa, and the Northren part of the Madras Presidency, and hopes that the knowledge of these districts which has been gained, may sometimes be of service in connection with the paper.

—Same: Were the matter carefully investigated, it would be seen that one of the greatest causes of friction, between the rulers and the ruled, is the ignorance of the religion of the rulers, on the part of the people. The rebellion of 1857 would have had but little power, had the people but known that it was directly contrary to the religion of the English people, to force a religion on another race. It was this ignorance that was worked upon and which fed the flames of war. Had the Bible been known, the rebellion could hardly have occurred Even now, only a very few people know what Christianity is, the mass having the most absurd beliefs, and such as can be worked upon by any scheming man. The people are suspicious of every act of Government, which has any relation to religion, and can easily be excited to frenzy. Did the people know what Christianity was there would be far less friction, and far more kindly feeling between the rulers and the ruled. The Government commits a serious blunder, in keeping the people in ignorance of the religion which is at the base of its motives, and the people, in loving such ignorance do a great injury to themselves.

—Deaths last week, 541. By small-pox, 88.

—With the approbation of the Govt. of India, the Maharajah of Mysore has appointed Mr. Kumarapuram Sheshadri Iyer dewan.

—*Bombay Gazette*: The Rev. Dr. Murray Mitchell, who has for the last year or two been on a tour of inspection of the Free Church Missions in India, and who leaves for Europe to-day, read yesterday a paper on Marathi poets at the Asiatic Society. Dr. Mitchell proposes to publish in the journal of the Society a series of six papers on as many Marathi poets, in the hope of calling attention to a literature which has an historical and philological, as well as a genuine poetic, interest.

—Same; telegram from Major Tucker: The Salvation Army entered Indore to-day (15th) in procession with music. A large crowd assembled, and was very attentive.

The following orders were issued by Sir Lepel Griffin:—"Should the Salvationists express an intention to visit Indore, or any other Native State under this Agency, with public demonstration or processions, with or without music, the leader is to be informed that I will not tolerate in Central India these degrading burlesques of the religion of the Ruling Power; and if any demonstration, marching, or procession is attempted, they will be at once arrested and removed to British territory." No action has, however, been taken by the authorities; and the hearty welcome we received from the people shows the needlessness of any Government interference."

—Mr. J. A. Cameron, the *Standard's* "Special," has been sent to Madagascar, evidently in view of anticipated complications from the ambition of the French to extend their influence in that country.

Selections.

CHANCES AND MISCHANCES.

BY BISHOP ARTHUR CLEVELAND COXE, D.D.

THE end which I mean to reach, in my humble philosophy of common-sense, will not immediately appear; but I wish to establish one point in the convictions of my readers, as preliminary, this point—viz, that the coincidences I am speaking of are universally experienced, and are more or less felt as curious, strange, marvelous, wonderful, or providential according to men's divers ways of looking at them. If these chances turn up rarely, now and then, as when one, playing backgammon,

observes that "the dice have fallen repeatedly into the same combinations as never before seen in his life," then we may say "it was a chance that happened"; but, if there is a system about it, so that, contrary to all mathematical chances, certain coincidences fall out and repeat themselves, and dog human life in every man's experience, then I begin to look for some other solution. If that's your way of speaking, I consent to say I must search for the law underlying events, by which apparent irregularities and exceptions become systematic in human life. Child as I was, I recollect well how I was affected by the thrilling events of July 4th, 1826. My teachers told me it was the fiftieth anniversary of the Declaration of American Independence. The half century seemed a much longer period to me as a boy, at school, than the completed century did when I celebrated it by a *Te Deum* in my cathedral. No telegraph then; but soon it was rumored that ex-President Adams had died on that very remarkable day. How oddly a rumor reaches us before a great fact. How true it is that "coming events cast their shadows before." By and by the rumor thickened. "They say, also, but it seems incredible, that Jefferson died the same day." Now, the author of the Declaration might, with singnlar *felicity gf opportunity*, have dropped off the scene on the fiftieth anniversary of the greatest day in his life; but the rumor was not credited. Men said: "This is probably hatched up as a wonder, to make the *exit* of Adams more striking to the popular imagination." So the wise men talked it over and shook their gray and bald heads. When, at last, it came out that the great National Jubilee had been actually marked by such a coincidence, the effect was solemn and impressive. In those days men were not so illuminated as not to recoguize an overruling and directing providence in such things. The whole country was profoundly moved to say: "This is the finger of God." The educating force of such talk is remarkable, and one must infer the educating force of contrary talk "among boys at school." I remember that we boys felt that our country was certainly under the special guardianship of the All-wise and the All-bountiful Disposer of Events. We felt, too, that he had reminded us of his manifest love and marvelous power in making us a nation, and in giving us such an exceptional history of prosperity and progress for fifty years.

Out of the Congress that made the declaration five men were chosen to draught it. Jefferson became its author and Adams had no mean part in it. When it was published to the world, what were the life insurance chances that Jefferson would live fifty years more? What were the chances that he would die in the year of the semi-centennial anniversary? What were the chances that he should die on the very day? What were the chances that any two out of the whole number of signers should die on the same day, and that a day so distant and so exceptional? What were the chances that any one so surviving and dying should be one of the five who were engaged with Jefferson in the draught? What were the chances that there should be two such and they the two out of the five who should have been, one after the other, both presidents of the United States? What were the chances that Massachusettes and Virginia, the states to which, pre-eminently, the independence of the States is to be credited, should be thus distinguished by a coincidence full of other coincidences, all directing public attention to the parallel histories of these states in founding the Republic? But, again just five years later President Monroe died on the same day, in New York. By this coincidence the former one was returned upon the popular mind and its influence was reduplicated. I remember, as an old New Yorker, that those who were "in the secret" smiled at the popular feeling and said: "The truth is, the old President has been dying for several days and the doctors stopped the stimulants on the Fourth of July on purpose, to let him off among the rockets." So talked the profane; but be it so. The doctors would have regarded their conduct as willful murder had not the symptoms justified them in withdrawing artificial support at that time. Even then they would have regarded it as no miracle had he lived on till the next day. At all events, it was an event that made the new generation study up the marvelous history of their country, and of the relations of the South and the North to the Common Constitution. Who shall say that we were not thus prepared for the strain that came upon the popular conscience, in the "Nullification Issues" that so soon followed? The generation that was nurtured into the patriotism which these coincidences made so general and intense was the generation to which the preservation of the national existence was due just thirty years after the death of Monroe.

There is another class of coninicidences once noted by this same John Adams of whom we have been speaking. On occasion of "the first prayer in Congress," the Rev. Mr. Duché, who officiated, used the regular psalms for the day, according to the Prayer Book. Adams, in a letter, asked his wife to turn to them and observe how remarkably suitable they were, testifying to the impression they made on the mind of all present. Had the "Mayflower" pilgrims turned to the Psalter for December 22d they would have found an equally coiucident selec ion: "He maketh the storm to cease, so that the waves thereof are still; then are they glad, because they are at rest, and so he bringth them unto the haven where they would be." Their devout souls would have seen something to feed upon also in the lessons from the prophet, appointed for that day: "I will make an everlasting covenant with you. . . . Ye shall go out [of the ship?] with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands; instead of the thorn shall come up the fir tree, etc. . . . Blessed is the man that . . . keepeth the Sabbath from polluting it; also the sons of the stranger, etc. The Lord God which gathereth the outcasts of Israel saith: Yet will I gather others to him." Perhaps they would have been less delighted with the verses that follow, as they gazed into the howling wilderness: "All ye beasts of the field come to devour; yea, all ye beasts in the forest." But worthy Elder Brewster would have expounded it as a mere defiance, as much as to say: "Come, if ye will. The God of Daniel will shut your mouths; the God of David will deliver us out of the paw of the lion and out of the paw of the bear."

Historic instances of the sort of coincidence which delighted John Adams are innumerable. Biography is full of them. Laud might be expected to feel them profoundly, for he was not above the superstitions of his times; but the eminently quiet and reasoning piety of the holy Bishop Wilson often noted the like as well nigh oracular. Thus, *e. g.*, Nov. 22d, 1722, he hears of a most outrageous slander against him, propagated by certain noblemen whom his intrepid conduct had provoked, and records the comfort he found in the Evening Lesson, as appointed out of the Apocrypha, in which occur these words: "O Everlasting God who knowest secrets, Thou knowest that they have borne false witness against me—*whereas I never did such things as these men have maliciously invented.*" So, when the seven bishops were sent to the Tower by the arbitrary James the Second, they immediately went to prayer and were comforted by the Second Lesson, in which they read these words: "In all things approving ourselves as the ministers of God, in much patience, *in imprisonments*," etc. Perhaps this oracle strengthened them for that conduct on the occasion of their famous trial, which so endeared them to the popular heart and developed their resistance of the tyrant into the just Revolution that drove him from the throne. Let us remember that, whatever were the sins of his father, that unfortunate king expressly disinherited his children, in case they should betray their trust by becoming adherents of the Papacy. The coincidence of what happened to his posterity illustrates the proverb that "the curse causeless shall not come." And here one may properly recall the circumstances in which King Charles disposed himself for the scaffold. We read that Bishop Juxon came, by appointment, to give him the Holy Sacrament of the Body and Blood; and to prepare his mind; read to him the history of our Lord's Passion, as related by St. Mathew. The King thanked the Bishop for this appropriate choice of a chapter; but, when the Bishop answered that it was the regular Lesson for that morning's service, "it comforted the King exceedingly." Just one hundred years before, when Cranmer arranged the Lectionary, how little he could have foreseen the service it would thus render to the soul of a king of England on the 30th of January, 1649.

Speaking of this sort of prescience, however, one anecdote illustrates the thousand coincidences on which rests the popular proverb: "The dying are wont to vaticinate." John Huss was no goose, save in the quills he quickened to avenge his cause; yet a *goose* he was by name, according to its meaning in his native tongue. "You roast a goose to-day," he is reported to have said, as they chained him to the stake; "but a hundred years from now there will come a swan that you cannot cook so easily." When the century was up, the appearance of Luther excited the Calixtines to look for *the swan*, which they found, to their content, in the device borne upon Luther's seal, as adopted by his publishers as a mere chance; for at that time he could not have foreseen his subsequent history. This story is differently told, and may be accounted for by that other adage, that such "prophecies often fulfill themselves." But even Victor Hugo's mind was deeply impressed with another class of coincidences, to which one may give attention, as it lends many a *mnemonic* to the student of history. He remarks that Charlemagne died A. D. 814, and that Napoleon's empire fell at Waterloo just 1000 years afterward—he thinks to the day and hour. In 1800 that same Napoleon, descending from the Great St. Bernard, struck the blow at Marengo which virtually wound up "the Holy Roman Empire," begun by Charlemagne, a thousand years before. "Never forget," said my venerated father to his children, "that most convenient date in all history, on which turns, as on a pivot, the whole progress of Christain empire and civilization, between the old and the new. Remember Christmas Day, 800, the coronation of Charlemagne, and the revival of the Empire of the West." Nobody understands the Papacy who fails to see the importance of this epoch in Christian annals. Somebody has just ciphered out that, from the Hegira to the capture of Alexandria, this year, Mohammed's imposture has had its 1260 prophetic days of power. Is this event the index to the Ottoman Empire which Sadowa was to the Temporal Papacy? "The life of man," says Victor Hugo, "and his understanding are at the mercy of a divine power, which some call Providence and others chance; which blends and decomposes, which conceals its workings in the clouds and discloses the results in open day."—*(Independent.)*

SWEARING

"When I was a young lad," said a gentleman, "I learned to swear. I had a good Christian mother, and she had taught me what a heinous sin it is to use the name of God in vain. But I heard other boys swearing, and I thought it was very manly to swear as they did, and I tried it too. At first the words of an oath came stumbling along, and I felt all

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the time I was using them that God would strike me dead. But after awhile I could swear as easily and fearlessly as some of my companions. But I never swore before my mother. I used the Lord's name in vain so often that it seemed as if He had forsaken me and left me to my sins. I became wicked and reckless. When I was fifteen years old I went to sea. My mother gave her consent only because she knew that I would go without it if she did not. My father was dead, and I was her only son. I had no idea then what my mother's feelings must have been: now I realize what she must have suffered in parting with me.

"When I went to sea I swore in the worst manner. In fact, I scarcely spoke a word that was not accompanied with an oath. After a three years' voyage I came home. My mother met me with great kindness and affection. She had prepared a most tempting supper for me. My trunk was being brought into the door, when a misunderstanding between myself and the man who brought it about the pay, aroused my anger, and forgetting where I was, I swore as only a rough seaman can swear. When oath after oath had passed my lips, I chanced to look at my mother who stood near me in the hall. Her face was white as the face of the dead, and an indescribable expression upon it that I can never, never forget. I saw that she was falling, and I put my arm around her to support her. She shrank away from my touch, and fell senseless to the floor. I paid the man the price he demanded, closed the door, lifted my mother up and laid her on the lounge. I thought I had killed her. Oh the feelings of remorse that filled my heart at that moment! But she opend her eyes and seeing me standing beside her, said, 'O my son! you have broken my heart.' I assured her with tears and kisses that I would never swear again, but the habit had taken such strong hold me that I found myself swearing unconsciously many times a day. My mother did not enjoy the long anticipated visit of her only son. Her spirit seemed crushed, and I know she felt that she had lost her boy, and a reckless wicked man had come home in his stead. With many tears and kind words of pleading she bade me good-bye, when in a few weeks after I started on my second sea voyage. At the first port at which we stopped after leaving home, I received a letter from my aunt, containing the sad news of my dear mother's death. Instantly that mother's face as it appeared to me on the evening I returned heme, was before me. I threw myself on my knees in my cabin and pleaded for forgiveness. I resolved with God's help to lead a different life. But habits of sin that begin in cobwebs end in iron chains. It was not easy to break away from them. But every time I began to use an oath my mother's face, as it looked that night, came before me. I shall never forget it to my dying day. With God's help I have overcome that terrible sin. I would give everything I possess could I only speak to her once more, and tell her my sorrow and remorse. But she is silent in the grave."

When the gentleman had finished his sad story, he said "When you are writing something for the children tell the boys this story I have told you, and tell them always to remember that a sinful habit may begin as a cobweb, but it will end as an iron chain about their souls.—(*N. Y. Evangelist.*)

MOHAMMEDAN GRATITUDE TO A CHRISTIAN PROTECTOR.

It is refreshing to read in *The Egyptian Gazette* of November 1st, 1882, the following testimonial from two Mohammedan loyal officers of the Viceroy's army in Egypt, to the kindness of a native Protestant missionary during the late war. He is a son of the late Hanna Shekkur, of Mount Lebanon, Syria, a venerable and godly man. The editor says that he takes pleasure in publishing the statement, which is equally honorable to all parties concerned:

"As your journal has published various accounts of favors done by natives to Europeans during the recent outbreak which watered our Egyptian soil with blood, we beg you to make known the noble acts of Mr. Milham Shekkur, director of the British schools in Cairo. This faithful man entertained in his school buildings in Cairo the principal refugees from Alexandria, and many other natives who fled to him for safety from the threats of the rebels. As to myself, Abdul Rizzak Effendi Nuzmi, an officer of the Viceroy's staff, I was obliged to leave the rebel camp and come to Alexandria to seek the protection of the Khedive. My family were left in Cairo exposed to the insults of the rebels, and the most violent threats and abuse, and owe their lives to the great kindness and hospitality of Mr. Milham Shekkur.

"I, Mohammed Mukhtan Beg, an Emir of the Khedive's staff, was obliged to remain in my house for forty days through severe illness, and Mr. Shekkur visited me twice every day during my affliction, and during the times of peril and panic was regardless of danger and never failed to come to me.

"And now, since the British troops have restored peace and order to the land, and the Khedive's authority is established, it becomes the duty of all to make known those who have protected them, and have fulfilled the duties of humanity, regardless of difference in religion and nationality. I would therefore offer from the depths of my heart my gratitude to Mr. Milham Shekkur for his kindness to me and to all others who were threatened and in danger on account of their loyalty to the Khedive.

"Signed MOHAMED MUKHTAN BEG and ABDUR RIZZAK EFFENDI NUZMI.

"CAIRO, OCTOBER 20, 1882."

A Beirut Arabic journal, in commenting on this statement, says; "And we are proud of what our fellow-Syrian has done. He is a man of benevolent and noble spirit. We congratulate him upon these honorable testimonials." (For. Missionary.)

ORIGIN OF A HYMN.

"Jesus, lover of my soul," was written by Charles Wesley in a spring-house where he had taken refuge from a mob. He with his brother John Wesley and Richard Pilmore were holding one of their evening meetings on the common, when a mob attacked them and they were compelled to flee for their lives. They at last found a season of shelter from the stones with which they were severely pelted behind a hedge. After lying here for some time the darkness deepened upon them and they found their way to a deserted spring-house, where they struck a light with a flint-stone, washed their faces in the clear, cool water, brushed the dirt from their clothes and felt at least a moment's security from the missiles which had pelted them. Charles Wesley had with him a piece of lead hammered out into a pencil, which he pulled from his pocket, and with his soul fired with the terror of the hour and turned toward Jesus, he compsed that world-renowned hymn:

"Jesus, lover of my soul,
Let me to thy bosom fly:
While the nearer waters roll,
While the tempest still is high."

That the flight from the mob and the cooling waters of the stream helped to form this hymn no one would doubt. "Let the healing streams abound," and that last stanza,

"Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity"

are creations of the mind as it felt the presence of the material fountain. But how wondrously the writer, that night of flight from a mob to a protecting shelter, penned the words which have helped thousands to fly to the bosom of Jesus.—*Religious Telescope.*

Miscellany.

—Mr. Joseph Cook in the *Independent*:

No other set of missionaries has carried its system of self-support in native churches as far as those of the American Board. I am not inclined to criticise the policy of the Board in requiring native churches to support themselves as far as possible—this system has the hearty respect of the Japanese; but I think the system has been pushed by this Board in the Far East quite as far as the present condition of the native churches will warrant. There is a native church in Osaka which lately sent back funds to the American Board, stating that it was quite equal to the test of self-support. There are a dozen other native churches that are wholly self-supporting. The ideal of the young Japanese Christians under the leadership of the American Board is that they must soon support themselves and be entirely free from dependence upon this country, not merely for money, but for teachers, both religious and secular. The Japanese are a spirited people, very quick to perceive the obligations of honor, and a Japanese Christian is yet a Japanese in these particulars.

It ought to be said that the career of Mr. Neesima, of Kioto, has been quite as remarkable in Japan as it was in this country. His history is a romance. In studying geography, in his early youth, he learned that the western nations had been made great by their use of the Bible. He was moved to make inquiries as to this book; but found no satisfaction for his curiosity, and finally he ran away from his father's house, drifted to Shanghai, and there obtained passage in a ship which took him eventually to America. The vessel was one of Hon. Alpheus Hardy's, and, when the captain reached Boston, he took Mr. Neesima to this distinguished merchant, and said: "Here is a young man who wishes to know something of Christianity. I thought you might be able to tell him something important on that matter." The boy was fortunate in falling into a circle in which Christianity is not merely a creed, but a life. His benefactor sent him to Phillips Academy, at Andover, afterward to Amherst College, and then to the Andover Theological Seminary. President Seelye, when asked by the American Board to describe Mr. Neesima's career in college, answered. "You ask me to gild gold." Mr. Neesima went home to Japan possessed of the zeal of an apostle. He is now at the head of an educational institution at Kioto which is likely to grow into a university. At present its chief business is to teach young men Christianity and the outlines of the occidental sciences; but it is Mr. Neesima's earnest desire to add to the school a fully equipped theological, medical, and legal department. His whole soul is in the work of regenerating the educational life of Japan, and at the same time promotimg the growth there of the most vital forms of Christianity. Tte work of Mr. Neesima in Japan is perhaps exactly paralleled by that of no other young man there; and, nevertheless, there are several Japanese teachers who have received a thorough education in this country and are exerting an influence greatly similar to his. The pastor of the self-supporting church at Osaka, Mr. Samayama, was educated at Evanston, Illinois, and is revered by his congregation and wide circles of acquaintances as one of the fathers of the modern Japanese Church.

It must be confessed that some young Japanese, who in this country have united with

our churches, have not led consistent Christian lives after they returned; but I heard of no case of a Japanese that has received in this country a thorough theological education who has failed to stand up unflinchingly for his faith in his native land. It is an interesting point to notice that Japanese students sent to Europe very rarely return Christians, while a large number, who are sent to America return convinced that Christianity should be the religion of the Far East. This difference is probably owing to the readiness with which Japanese students here are received into the better circles of society, and the great difficulty and frequent impossibility of obtaining any entrance to what calls itself society in Europe.

It is most cheerful news that the Empress of Japan, who is childless, has made herself the patroness of female education. The Methodist bodies among the missionaries of Japan deserve great honor for their zeal in advancing this great cause. The city of Nagasaki, one of the most beautiful in Japan, exhibits to the traveler who approaches it no building of equal prominence or dignity with the Female Seminary which has just been founded by the Methodist mission. One of the finest mission buildings in the far East is occupied by the female school of the Methodists in Tokio. Other denominations are doing much in the same direction; but probably the Methodists lead in this reform, which has incalculably important relations, to the whole topic of the regeneration of Asia. There are admirable female schools conducted under the auspices of the American Board. Dr. Hepburn, of the Presbyterian Borad, is well known as the great scholar of the Japanese missions. He is the author of the standard Japanese English Dictionary and is often appealed to most confidently by the embassies of various nationalities to decide questions of interpretation arising between foreign governments and the Japanese Empire. It seems invidious to make a distinction between the different missionary bodies in Japan, because they are all doing superb service and are really united in spirit. I was greatly impressed by the union of sentiment among missionaries; not only in Japan, but in China and in India. Soldiers who are face to face with the enemy must close up their ranks. The conflict with paganism brings out in the vanguard of the churches the hidden half of Christian unity.

TELEGRAPHIC NEWS.

London, February 8th: The *Times*, in a leading artilcle to-day, announces that an exhaustive despatch has been received from Earl Dufferin on the subject of the reorganization of Egypt. His lordship says that the alternative course is annexation of the country, or the establishment of a stable Government protected against external intrigue and internal weakness until it can be left alone. His lordship then reviews the measures for the reorganization of the tribunals, the army gendarmerie, and police. The political institutions centemplated are a Council of Ministers, with the exclusive right to initiate legislation; a second Council of fourteen members, composed partly of nominees of the Khedive and partly of elected members; and an elective Assembly of forty-four members, which will be convened occasionally only for the discussion of measures.—The *Times* urges that a Constitutional Government is impracticable without the support of British troops. Machael Davitt has beee arrested and imprisoned.

9th: The Lord Mayor of London, replying to a deputation yesterday, refused to open a fund for the relief of the sufferers in Ireland, and in doing so, his lordship animadverted upon the offensive language used at the meeting held in London on January 30—Dowling, the murderer of Detective Cox, has been sentenced to penal servitude for life.—Messrs. Healy, Davitt, and Quinn having refused to find bail for their future good behaviour, have been all arrested and imprisoned.—Mr. Ashton W. Dilke, member of Parliament for Newcastle-on-Tyne, has resigned his seat on the ground of ill-health.—The Danubbian Conference met yesterday for the first time, but owing to the Turkish Ambassador not being present was adjourned until Saturday.—Russia has made the maintenance of the Danubian Commission conditional upon her claims respecting the Kilia mouth of the Danube being accepted.

Paris, 9th: The indictment against Prince Napoleon has been quashed and he has been released.

Cairo, 9th: The Privy Council of the Khedive has adopted 34 clauses of a charter embodying Earl Dufferin's proposals.

St. Petersburg, 9th: Several officers belonging to the army of the Caucasus have been arrested for Nihilism.

London, 10th: Mr. Gladstone will remain at Cannes, and will not be present at the opening of Parliament next week.—Deceased, Major-General Stamforth and General Enderby Gordon.

Paris, 10th: The French Senate were engaged to-day on the "Expulsion" Bill, and have adjourned until Monday.

Amsterdam, 10th: The Netherlands Government propose to demonetize twenty-five million florins of their silver coinage, and convert the saine into ingots for sale

London, 12th: A car-driver named Kavanagh has turned informer, and has given full particulars of the Phœnix Park murders, which conclusively prove that the prisoners Delaney, Carey, Brady, and Kelly, now under examination for conspiracy, were the assassins of Lord Frederick Cavendish and Mr. Burke.—Kavanagh also confesses to have driven the murderers of Mr. Field, juryman in the Letter-frack murder case.—The trial has been adjourned to next Thursday.—The jury in the case of the *United Ireland* newspaper, whose editor was lately arrested for publishing seditious articles, have been unable to agree.—The Danubian Conference has decided to admit Roumania and Servia to a consultative voice in the Danubian Commission, but Bulgaria will not be admitted.—The Conference has adjourned till Tuesday.—Sir Stafford Northcote has returned to London from the Continent.—Cardinal Maccabe is in a critical condition.—The Roumanian Government has protested against having only a consultative voice in the Danubian Commission.—Musurus Pacha attended the Conference on Saturday.

Paris, 12th: The Senate has rejected the Bill for the expulsion of members of the families who had reigned in France.—The Senate afterwards adopted the Bill for banishing after trial those Princes who attempt to subvert the country.—Prince Napoleon has gone to England on a visit to the Empress Eugenie.

London, 13th: Roumania has declined to participate in the Danubian Conference.—Deceased—General Henry Harness.

Cairo, 12th: The Privy Council of the Khedive has adopted the remaining clauses of the Charter embodying Earl Dufferin's proposals for the reorganization of Egypt.—It is probable that the Charter will be partially modified before promulgation.

Paris, 30th. The "Fallieres" Ministry has resigned,

London, 14th: The *Times* publishes a telegram in this morning's issue from Cairo, stating that the Egyptian garrison at Bara has surrendered to the Mahdi. Deceased, Richard Wagner, the composer.

Paris, 14th: A French gunboat has received sailing orders to proceed to Madagascar.

Cairo, 14th: Colonel Stewart confirms the news of the surrender of the Egyptian garrison at Bara to the Mahdi.

PASSENGERS SAILED.

Per P and O Str *Kashgar*, 9: Additional:

For London—Mr H E Coombe, Mr J Nuttal, and Mr O Windle.
For Brindisi—Mr and Mrs Hantelman and Mr M Bradley.
For Aden—Major T M Elliott.

Per P and O Str. *Rome*, 16:

For London—Mrs Kilvers and child, Col and Mrs Fisher, Mrs Cooper, Dr Symons, Mrs Hawkins and child, Miss Hawkins, Mr W Robinson, Miss Northey, Mr J Collingwood, Hon T Braddell, Rev J R Hodgson, Miss A G Gleeson, and Mrs A H Murray.
For Brindisi—Mr S H Wynne, Mr R H W Troup, Mr T O Glovea, Mrs Smith, Mr Henry Lunt, Mr F R Hogg, Mr E L Lucas, Mr W Fuchs, Lord Kesteven, Mr J M Macpherson, Rev Dr Murray Mitchell, Mr R H Pavrey, Mr E A Gillon, and Mr Lousdale.
For Venice—Mr J C Wilson, Mr W Mathew Augus, Miss Wilson, Mr H Becher, Mr G L Acworth, Sir W Johnztone, Rev C B Nash, and Mr and Mrs Fraser.
For Malta—Mr G H Grant, and Mr T Grant.
For Suez—Mr and Mrs J H Winter, Misses E and L Winter, Mr V Winter (Jr), Mr C B Greenfield, Mr J W Butts, Mr W P Buckhurst, and Rev. W H F Garrett.

PASSENGERS ARRIVED.

Per St *Canara*, 9, from London:

Miss Stimson, Mrs Fenn, Mrs Jones and infant, Mr J B Mackay, Mr F P Barker, Mr A McLean, Mr F Stokes, and Mr Hislop.

Per P and O Str *Venetia*, 13:

From London—Mr Graves, Lieut White, Mr Harrison, Mr Kemball, Mrs Elsmie and 2 Misses Elsmie, Mr and Mrs Watson, Mr and Mrs Cookman, Mrs Buxton and infant, and Mrs Joyce.
From Brindisi—Major Poole, Mr A Wyatt, Miss Buck, Lady Roberts, Mr Wilkinson, Mr Bradley, Surg Ferguson, Dr E Brown, Mr Foster, Mr A Grant, Mr P Hamilton, Mr Stewart, Mr L Davison, Mrs Macauley, and Mr G H Davision.
From Venice—Mr Macdonell, Mr Mellor, and Col Brown.
From Suez—Lieut Butler.

Per Str. *China*, 14:

From Genoa—Mr Charpie, Dr E M Walton, Mr and Mrs Sorabjee Rustomjee and 4 children Mr Le Mesaurier, Mr and Mrs Laurie, and infant Mr G Dawson, Mrs Hensler and infant, Rev E M Weasleg, Mr Wilmot Lane, Mr De St Quentin, Mr M R Speddey, and Mr and Mrs Notticie.
From Naples—Mr B Giovanni and friend, Mr Alberto de Sousa, and Mr Boulderson.
From Aden—Revd J Reid and 4 deck passengers.

Domestic Occurrence.

MARRIAGE.

HARTT—BUCK—Feb 14th, at St Thomas' Cathedral, Bombay, William Edward Hartt, to Miss Emily Buck.

DEATHS.

SMITH—February 11, Bombay, Hannah W. Smith, the beloved wife of John George Smith, Dy Supt Govt Central Press, aged 33 years and 3 months.
JEDDO—February 13th, at Girgaum, Bombay, David William, the infant son of Mr and Mrs W Jeddo aged 8 months and 5 days.

"BOMBAY GUARDIAN."

Subscriptions received from 10th to 17th February 1883.

T. J. Tanner, 30th September 1881, Rs. 6; J. G. Catley, 31st March 1883, Rs. 1-8; J. B. Braddon, 20th May 1883, Rs. 3-13; Mrs. Gilmore, 10th February 1884, Rs. 6; Mr. M. Burke, 8th December 1883, Rs. 7-8; C. P. Fritchley, 7th March 1883, Re. 1; G. C. Gilder, 31st December 1883, Rs. 6; W. Euington, 11th March 1883, Rs. 2; Sergeant A. Coghlan, 18th June 1884, Rs. 10.

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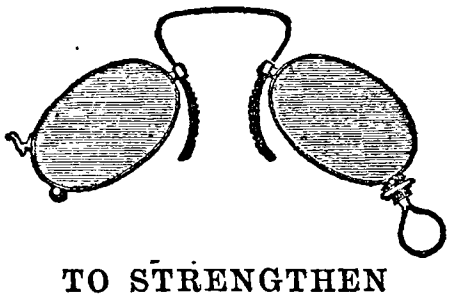

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Examiner.

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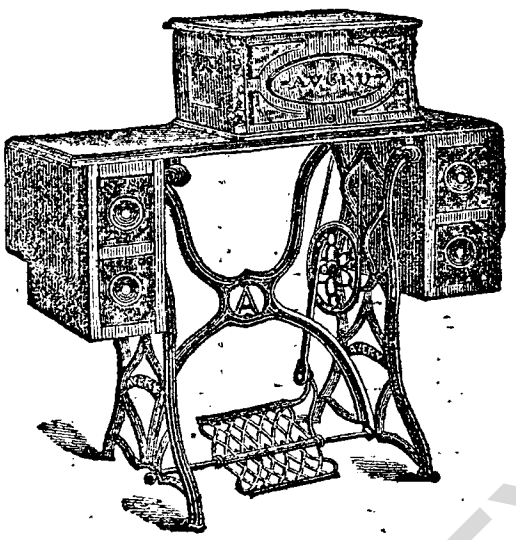

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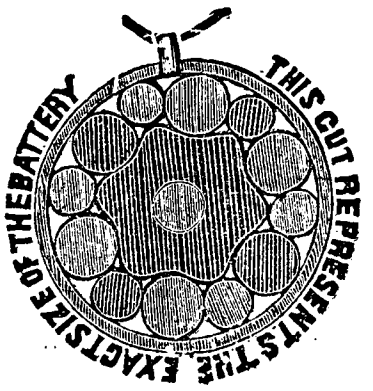

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